1:Franken et al M, G-5 (ca. 1913-1958) 1960
OF7 Balinese OF7

the *bale* with the *adĕgans*. Thus the Invisible Ones of Pulaki paid 783
their homage to Jayaprana. Their visit lasted as much as four hours.[17]

In northern Bali there are all kinds of stories in circulation about meetings with 'Pulaki people', who also play a rôle in folk tales.[18] This nocturnal apparition will have contributed not a little to the equation of Jayaprana with the figure of Nirartha.

THE PUBLICITY, THE VISITORS, AND THE ATMOSPHERE

About this time the bustle was at its greatest. Hence here is per- 527
haps the appropriate place to comment on the atmosphere which 769
characterized the festival. That atmosphere was itself the thing that made the festival so exceptional, and in all the proceedings it had a certain decisive influence on the ceremonies. It reached its greatest intensity at the time of the *pĕmbĕrsihan*, the purification.

The rumour of the festival spread like wildfire over the whole of 527
Bali, and also reached the colonies of Balinese outside the island. 769
Particularly the bus and truck drivers helped to spread the latest 203
news day by day.

A single example of how news spread. A letter from Jayaprana came to Banjar. Everybody accepted this as a fact. Special features were that the letter had been written in a totally unknown script and that no one had yet been able to read it. The *mĕkĕlé* said of it that she gave a twenty per cent. chance that the report was true, but if anyone dared to enquire, people answered with an irritated: "Aren't you of the Balinese religion?" The report was speedily supplemented by the rumour that the Liefrinck-Van der Tuuk Foundation had received the document and that it appeared to be a charter. Hence the Jakarta daily *Het Dagblad* announced in an extra on 28 July, 1949:

> Mysterious message on a silver sheet ... the contents [of a small packet] appeared to be a sheet of silver on which an age-old script is engraved. Once it was deciphered it appeared to be a request to cremate the mortal remains of Jayaprana and his wife ...

1:Franken et al M, G-5 (ca. 1913-1948)1960
OF7 Balinese OF7

527 A serious search for the charter finally produced the result that,
769 according to the declaration of the finder, it had been lost during
203 a shower of rain. But the story was not to be stopped. The temple priest of Pura Bĕsakih came personally to convince himself of the nature of the new charter, but when it proved to be unfindable he declared that he would have nothing to do with the festival: without the charter it was not genuine. Apparently this man felt that other tendencies might be involved, tendencies which had more to do with politics than with religion.

527 However, this sort of publicity was not to be scoffed at. Any
769 doubt of its 'truth' was fanatically interpreted as a rejection of the
203 Balinese religion. One had to believe, or one experienced the
829 discipline of Jayaprana. Hence it took only the slightest mishap to set the Chinese in action as well. They went to Kaliangĕt in vast numbers to pay homage and make offerings. The Chinese settlements at Kintamani and Kĕmbang Sari, both in Bangli, went almost in a body, out of fear that if they did not they would not be tolerated in the area of the Hindu *desas*. The Chinese, in fact, contributed not a little to the material success of the festival. The Moslem groups from the neighbourhood also took part.

There was, indeed, a fanatical element in the publicity. Not only a group of fairly purposeful youths, but also the simple, believing *desa* people grew vehement whenever doubts of the stories were expressed, and everyone who had visited Kaliangĕt was obliged to adjure the remaining *desa* folk to go there also. Besides that there was a whole arsenal of stories about the curse striking unbelievers and the blessings for those who believed.

The more educated Balinese remained conspicuously silent. They voiced no opinion of their own, but told such stories as the one that a member of the reputedly rather self-confident *gusti* family of Pĕtĕmon had said to a *pĕdanda* that whoever believed this nonsense was a lunatic.

Threats and promises played a large rôle in the publicity. But once a visitor arrived at the festival there was no further need for threats, since he was immediately overcome by the prevailing atmosphere. There it was *ramai*,[19] and for that reason alone it

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OF7 Balinese OF7

was good to be associated with it. The bustle led to more and more bustle.

From *ramai* it became *suchi* – pure, holy. For certain proceedings at a cremation one must be pure.[20] But in this case the whole multitude lived in something close to a state of trance for many days. Whoever had once been there could not tear himself away, or if he did he wanted to return. One could meet people who maintained that they had lost their 'soul', that it had stayed behind in Kaliangĕt. Many professional people left their work for days at a stretch to go there. The thoughts of the whole populace were for some time dominated by Kaliangĕt. No wonder that the *pĕmangku* of Pura Bĕsakih feared competition.

As a consequence the people not only believed that certain miracles took place, but interpreted the whole thing as one great 'miracle'. They compared the festival with a busy Balinese *pasar:* in Kaliangĕt there were no quarrels, no traces of theft. There were no dogs, even. No silver bowls disappeared, though sometimes hundreds stood together unattended. If one took the wrong bowl by accident, one was certain to recover one's own. However thief-ridden the *desa* itself was, and however much thieves were attracted by the bustle, there was nothing stolen. Jayaprana punished those who came with evil intentions.

The *suchi* atmosphere enveloped everyone. Towards the end those who directed the festival were going for days and nights without sleeping and hardly eating, living in a sort of trance state. They did nothing but receive visitors and lead the worship. And there was a firm conviction that Jayaprana would take care of everything. The festival, in fact, cost the *desa* not a single doit. Meals were provided each day for thousands of visitors, and each day the countless offerings required for the cremation were made, but there was never a scarcity. On the day of the cremation more than ten thousand visitors were given a meal.

People felt at home there and could not tear themselves away. When once the festival had got under way there was no holding it. New elements were constantly added to the ceremonies. As a

2: Covarrubias R-5 (1930-1933) 1938
OF7 Bali OF7

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Exchanging news in the market at Den Pasar